

*J. M. Miller*

THE  
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OR  
**EVANGELICAL REPOSITORY.**

DEVOTED TO THE PRINCIPLES OF THE REFORMATION AS SET  
FORTH IN THE FORMULARIES OF THE WESTMINSTER  
DIVINES, AND OF THE CHURCHES IN HOLLAND.

NO. 9.

FEBRUARY, 1828.

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Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old or-  
dained to this condemnation, ungodly men, turning the grace of God into las-  
civiousness, and denying the only Lord God, *even* our Lord Jesus Christ.

JUDE, 4.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths,  
where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

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VOL. IV.

**Original Communications.**

*For the Religious Monitor.*

**ELI TREMBLING FOR THE ARK.**

*A Sermon preached at the Ordination of Mr. Archibald Whyte, Jr. to the pastoral charge of the Associate Congregation of Baltimore, Dec. 5, 1827. By the Rev. A. Heron.*

“His heart trembled for the Ark of God.” 1. Sam. iv. 13.

It was a time of sore trial to Israel when the events occurred which are narrated in this chapter. They had forsaken the Lord, and he gave them into the hands of the Philistines, their inveterate enemies. The defeat which they sustained should have led them to “search and try their ways, and to return to the Lord.” But their spiritual insensibility rendered them blind to the real cause of their overthrow. Instead of tracing the evil to their sins as the procuring cause, they ask with astonishment, “wherefore hath the Lord smitten us to-day before the Philistines?” And as they were blind to the cause of their discomfiture, so the measure which they adopted for protection and deliverance, was extremely foolish and unauthorized. This was to bring the ark of God from Shiloh into the camp, in the vain expectation that its presence would give them an easy victory. The proposal was no sooner made than it was acceded to. The ark was brought, accompanied by its official guardians, Hophni and Phinehas, Eli’s wicked sons. The sequel of the story informs us that the result was what might reasonably have been anticipated. The host of Israel met with a terrible overthrow. The priests, Hophni and Phinehas, were slain in the field of battle; and to complete the catastrophe, the ark of God was taken. “He delivered his strength into captivity, and his glory into the ene-

my's hand." While these events were going forward, Eli was seated by the way side, in anxious suspense. He had better views than the rest of the Israelites, and therefore knew what was to be apprehended from such ill concerted measures. He knew also that God denounced evil against Israel, and against his own house; and he believed that none of these denunciations would fall to the ground. But it is observable, that while "his heart trembled," it was "for the ark of God." The reason was that he considered, and justly, that the fate of the ark was identified with the honour and cause of God. These were dear to his affections, and therefore he trembled for the issue. Brethren, we have here the portrait of a saint, sketched by an unerring pencil; and it may be useful both for instruction and self-examination, for in proportion as we are under the influence of God's Spirit, we will tremble for the ark when in jeopardy, or be deeply concerned for the cause of God when in danger.

In the prosecution of this subject I shall observe the following order:

I. Point out some of those symptoms in the condition of the church, which should cause us to tremble for the ark.

II. Specify some leading evidences of our being influenced by a becoming concern for the cause of God.

In pointing out the symptoms which should cause us to tremble for the ark, I shall confine myself to such as evidently characterized the Israelitish church, at the period here narrated.

1. We should tremble for the ark *when a spirit of ignorance prevails*. This was a symptom by which the people of Israel were sadly characterized in the days of Eli. Nothing but deplorable ignorance could have led them to expect protection and safety from the mere presence of the ark. This ignorance was then the signal of fast approaching ruin, and such has been the indication pointed out by the finger of Heaven, whenever the same spirit has prevailed. How affecting is the description which the Lord gives of the ignorance of his people in the days of Jeremiah: "My people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." Jer. iv. 22. And a very slight inspection of the contrast will teach us of what fearful judgments this was the presage. Again, how lamentable is the complaint which he makes of the same people in the days of Hosea. "My people are destroyed for lack of knowledge." Hos. iv. 6. The destroying tendency of ignorance is still the same. And, however lightly men may think of the knowledge of divine truth, the scriptures abundantly testify that igno-



rance alienates men from the life of God. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." It is readily admitted that men may know the truth, while they are strangers to its transforming influence. Nevertheless, the knowledge of the truth must lay the ground work of all religion that is scriptural or genuine. The truth, as it is in Jesus, is the great instrument by which the Spirit of God performs his work in the souls of men; and it is only in proportion as the truth is believed and known, and through the understanding carried home to the heart, that it will produce its native effect either in the conversion of the sinner or the edification of the saint. Whenever, therefore, we see knowledge decaying and ignorance advancing in the church, we are called to consider it as a solemn warning that the Lord is about to forsake his house, and to give his heritage to reproach, or at least that a time of severe trial is approaching. And if ignorance in the church has such a fatal tendency, we may well be alarmed at the prevalence of causes which tend both to its increase and perpetuity. Among these we may reckon a very fashionable maxim of our own times, viz. that it is not a matter of much moment what men know, or believe, or profess. Where such a sentiment obtains an influence, it is no wonder that men should consider it a very unnecessary thing to make exertion, that they may be able to distinguish between truth and error. It is sufficient to observe respecting it, however, that it is the verdict not of Christianity, but of infidelity; for a moment's reflection will teach any man who is capable of thinking, that if this sentiment be correct, the Bible is a very useless book. Another alarming cause of the prevalence of ignorance is, the opprobrium so lavishly cast upon creeds and confessions of faith, and the very general neglect of applying these instruments to their original design. Among the many important purposes which they answer, one is, that they furnish a summary of gospel truth, presented in a systematic form, well adapted to the instruction of all, especially the rising generation. It must be obvious, therefore, that when they are cast away, the church is necessarily deprived of this important aid. And it can hardly have escaped the notice of any, who have observed the signs of the times, that in proportion as creeds and confessions have fallen into disuse, ignorance has been gaining ground. It is not my design in this discourse to enter into the merits of the controversy;\* but it may not be improper to propose a few

\* Those who are acquainted with the state of controversy in the city where this discourse was delivered, will not consider these remarks irrelevant.

solemn interrogatories to those who declaim against human creeds with such pomp of diction, and so much specious shew of concern for the exclusive authority of Divine Revelation. For instance, they might be asked whether it is altogether consistent with moral honesty to represent the advocates of creeds as substituting them in the room of the Bible? Can they lay their hand upon their heart, and appeal to the Omniscient God, that they believe this to be true? Again, it may be asked, whether the enemies of creeds have always, or generally, been remarkable for the veneration which they yielded to the authority of the Bible,—or whether they are not very frequently the votaries, if not the victims, of a vain philosophy? Again, it may be enquired whether those who denounce creeds have not first (generally, at least,) become the enemies of the doctrines which those creeds contained, and consequently found them exceedingly inconvenient trammels? And to crown the absurdity, it may be asked whether each of these declaimers has not a creed of his own? The man who has none is a sceptic. Farther, it may be asked, how is the church to maintain any thing like order or harmony without them? Tell me not that the Bible is your creed. I cannot receive this as an answer; because every heretic will tell me the same thing. Take an instance or two by way of illustration: One man applies to you for church-fellowship, and tells you, “I believe in the doctrine of a purgatory. I believe in the necessity of auricular confession, in the efficacy of penance for obtaining the forgiveness of sins, in the intercession of the Virgin Mary, and in the propriety of worshipping God by images. But I believe the Bible.” You cannot refuse him. Another applicant tells you, “I believe that all the human race shall at last obtain eternal happiness, however they may have lived here; but I believe the Bible.” You cannot reject him. A third tells you, “I believe the Redeemer of the world to be a glorious super-angelic being, the first and most excellent of all creatures, though inferior to the true God. But I believe the Bible.” You must admit the Arian also. A fourth tells you, “I believe the Saviour to be a mere man, the son of Joseph and Mary, who was divinely commissioned to teach the true religion. But believing myself to be as pure as ever Adam was, I reject the doctrine of original sin, a vicarious atonement, and divine influence, as the vain chimeras of the human brain. Yet I firmly believe the Bible.” The Socinian must go with the rest. And is this the system that is to regenerate and reform the church, to vindicate her Christian liberty, and to secure to future ages the knowledge and influence of the faith once delivered to the saints? If it be,

the connection between cause and effect, or their correspondence with each other must forever cease.

2. We have cause to tremble for the ark, when *formality usurps the place of spiritual services*. This was strikingly the case with the church of Israel, in the days of Eli. Nothing could more decidedly mark their spirit of formality than their satisfying themselves with the outward presence of the ark, while they did not seek the presence of the God of the ark. Here there was the *appearance* of religion, but the spirit of it had fled. In that case it was a dire presage of approaching ruin, and its general prevalence is so still. "Forasmuch as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." Is. xxix. 13, 14. The church of Sardis is a lasting monument of the danger of such a state. She was free from the contagion of error. She did not, like some of the Asiatic churches, neglect to censure the erroneous and vicious. She is not charged with the neglect of ordinances and duties. She "had a name to live." Every thing in her outward appearance was promising. But he, "whose eyes are as a flame of fire," pronounced her to be "dead." And this condition soon terminated in the removal of her candlestick from its place. Formalists and hypocrites, indeed, will be found even in the most spiritual community. The enemy will sow his tares in the most flourishing field. Still, as long as this spirit does not characterize the great mass of the church's members, there is hope in her case. But when the infection has generally spread, that the bulk of a society content themselves with "the form of godliness without its power," it is evident that death is near. Is it asked how erring men, who cannot judge the heart, can be qualified to decide in such a case? I answer, that it is indeed the exclusive prerogative of God to try men's hearts; yet there are certain indications which will enable the spiritual man to form an unerring estimate of the matter. When church members generally manifest a disposition rather to talk in generals about religion, than to experience its power—when they are averse to engage in its more spiritual exercise, and to make it the theme of their conversation—when ordinances are so little esteemed that trifles will interfere with attendance upon them—when there is little concern to seek God's presence, or prayer for his blessing upon them. In a word, when there is a general spirit of listless indifference prevailing about the cause of truth and vital godliness—no im-

partial thinker can be at a loss to decide that formality is the order of the day. And let it be remembered that this spirit may exist even when there is much outward excitement in religion. A variety of causes may combine their operation to render men active and zealous in the externals of public and social religion, where spiritual intercourse with God is greatly unknown. The Pharisees loved to pray standing in the synagogues, and in the corners of the streets; yet the Lord was well acquainted with the hypocrisy of their hearts.

3. There is cause to tremble for the ark *when the authority of God is generally disregarded*. This symptom was alarmingly prevalent in the church of Israel, in the days of Eli. They had no divine warrant to carry the ark into the camp. In doing so, they substituted their own will in the room of God's authority, and exposed his cause and honour to an unwarrantable hazard. Perhaps they imagined that because the presence of the ark at Jericho had been attended with such signal success, it would necessarily be so again. But there was a very wide difference between the cases. In the one God expressly commanded the ark to be carried with the army. In the other he had given no such order; and the result in both cases was precisely what might have been anticipated. There is no principle more fully established in God's word than this, that a regard to his authority is the essence of all religion. Our faith is right only in as far as we are influenced by a regard to God's authority revealing. Our practice is right only in so far as we have a regard to his authority commanding. When, therefore, a spirit of self-will prevails in the church, leading men to form their estimate of truth and duty from the dictates of their own reason, or their own views of propriety, it is a sad evidence that religion is at a low ebb, and that God has a controversy to plead. The Scriptures abound with warnings on this subject. Why were Nadab and Abihu struck dead before the Lord, when they offered strange fire? Was it because the one species of fire was in itself less suitable to consume the sacrifice than the other? No; but because God had stamped his authority upon the one, and not upon the other. Why was God displeased with David and his people for carrying the ark upon a new cart? Might not this be considered as doing honour to the ark and the God of the ark? This was doubtless intended; but God had commanded the ark to be conveyed on the shoulders of the Levites, and any other mode was a violation of his authority. Why was Uzzah struck dead before the Lord for touching the ark? Was it not his zeal that prompted him to do this? And was not his intention good? Yes, but he was not



one of the guardians of the ark, and it was profanation in him to touch it without a divine command. Why could not the waters of Abana and Pharpar cure Naaman's leprosy? Were not these more noble and majestic streams than Jordan? Yes, but the command of God directed him to Jordan, and no where else could the blessing be obtained. These are a few of the many instances divinely recorded as illustrations of this fundamental truth, that a regard to the authority of God in his word, lies at the foundation of all practical religion. When, therefore, the church is overrun with that spirit of self-will which leads men to make their own reason, fancy, or imagination the criterion of truth or duty, we are called to mourn for her defection and to tremble for her safety.

4. We may well tremble for the ark *when a spirit of backsliding either in faith or practice, marks the office-bearers of the church.* This was an appalling symptom of the coming ruin in the days of Eli. His sons, Hophni and Phinehas, were elevated to the sacred office, but they "were sons of Belial; they knew not the Lord." From the account given us of their character in the 2d chapter of this book, it appears, that instead of being examples to the flock, they were ministers of iniquity, and on this account God declares "Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle." 1. Sam. iii. 11. Such has, in every age, been the connection between a spirit of defection in the priesthood and the judgments of God upon his church. How strikingly was this the case in the days of the Prophet Isaiah! "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. iii. 12. "The leaders of this people cause them to err; and they that are led of them are destroyed." Isa. ix. 16. "His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough," &c. Is. lvi. 10. 12. And it is observable, that all these descriptions are connected with denunciations of vengeance against God's people. This connection appears equally striking in the days of Jeremiah. "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there was no peace." Jer. vi. 14. "The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Jer. x. 21. "Thus saith the Lord of hosts, hearken not unto the words of the Prophets that prophecy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise

me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you." Jer. xxiii. 16, 17. The same remark may here be repeated, which I made respecting the former quotations, viz. that all these representations of a corrupt priesthood are accompanied with the threatenings of fearful vengeance against the church and nation. The list might be greatly swelled, but these passages are sufficient to teach us that a corrupt and time-serving ministry is one of the greatest curses that ever fell upon the church. When, therefore, we see the church filled with ignorant, time-serving, indolent, and avaricious pastors, we have abundant cause to tremble at the prospect.

5. We should tremble for the ark *when religion is generally so secularized, as to be made an engine of carnal policy.* This also was a striking symptom of decline in Eli's day, for it is evident that they had no regard to the cause of God, farther than it was connected with their own worldly interests, and that they used the ark merely as an instrument of promoting these. There was nothing in this peculiar to the men of that generation. In every age men are found, whose disposition it is to make their religion bend to their worldly interests or emolument, and who will follow Christ no farther than the loaves and fishes allure. The young man in the gospel was very willing to follow Christ as long as he could retain his possessions; but when called to part with all for Christ, it is remarked, that "he went away sorrowful, for he was very rich." The stony ground hearers "received the word with joy," but when their religion exposed them to persecution, "they were offended." And how many professed followers of Christ are there, who while they know, and in words acknowledge the cause of God and truth, nevertheless keep aloof and refuse to cast in their lot with it. A spirit of compromise—conformity to the world—the dread of reproach—a regard to the fashion of the day—personal convenience or accommodation—carry all before them; and too frequently, after a few faint struggles, conscience is silenced, and takes part with this carnal, this unchristian policy. Surely in such cases, we may safely apply the character given of many of the Jews in the days of our Lord. John xii. 42, 43. "Nevertheless, among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." When this spirit becomes general in the visible church, we have cause to tremble. The ark is in the most imminent danger. I proposed

II. To specify some leading evidences of our being influenced, as Eli was, by a becoming concern for the cause of God. And I shall specify the following:

1. *Concern to know what the cause of God is.* Blind zeal never was acceptable to God, and it never will be so. The truth of God does not shun the light. It demands investigation, and the consistent Christian will study to comply with the demand. Knowing that his Master is in Heaven, he will call no man master on earth, but will candidly and impartially examine and judge for himself, that he may have his faith formed, and his practice regulated according to the law and the testimony. Nor will he satisfy himself with knowing the truth of God, in regard to the leading principles, or what some call the *essentials* of Christianity. Where God himself has not drawn any such line of distinction, he will not presume to do it. Whatever has the sanction of God's authority he will consider as well worthy of his attention, nor will he wilfully remain in the dark, about a single truth that God has revealed, presuming on its being little or unimportant. "God's small things, says an old Divine, are great things." What the Saviour says of God's commands is equally applicable to his truth, because his authority is as much enstamped on the one as on the other. Mat. v. 19. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

2. *Prizing it above personal or family interests.* How strikingly was this exemplified in the case of Eli. He was doubtless anxious for the honour of his country, and for the fate of her armies. His own sons were also in the field, and exposed to the most imminent danger. Yet it was for the ark of God that his heart trembled. When the messenger related the mournful catastrophe, he could listen to the story of Israel's dishonour and defeat, and could hear of the tragical fate of his own wicked sons, cut down in the full blossom of their iniquities, with some degree of fortitude: But when he heard that the ark of God was taken captive by the hands of the uncircumcised, the shock was more than he could bear. "He fell backward, and his neck brake." When the captives by the rivers of Babylon suspended their harps upon the willows, they "wept when they remembered Zion." The cause that affected them with the deepest sorrow, was not their own degradation, or destitute condition, but it was the dishonour done to God, and the reproach cast upon his cause. Ps. cxxxvii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my

chief joy." Such is the spirit breathed by those, who, like Eli, tremble for the ark.

3. *Fervent prayer for its prosperity.* The arm of Jehovah alone can sustain his own cause. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The planting of Paul, and the watering of Apollos will be equally in vain, unless the Lord, the Husbandman, give the increase. Of the truth of this every Christian will cherish a practical conviction, and knowing that God has promised to hear and answer prayers in the behalf of his own cause, *his* supplications will not be withheld. The command to God's people is, "ye that make mention of the name of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxii. 6, 7. This is an important aid, which every Christian can afford to the church's interests. If he has neither eloquence nor wealth, nor influence to contribute, his interest at the throne of grace should not, and as far as his heart is right with God, it *will* not, be withheld. The absence of a praying spirit on behalf of the cause of God, is one of the worst symptoms in the aspect of religion in our day; and we may rest assured, that whenever God is about to revive his work in any section of the church, he will pour out "a spirit of grace and of supplication."

4. *Efforts and sacrifices for its advancement.* Efforts without prayer, argue a spirit of carnal confidence. Prayers without efforts argue a spirit of hypocrisy. God will carry on his work, and accomplish all his purposes, and fulfil all his promises, but he employs means, and when these are within our reach, and we neglect them, we neither act the part of Christians nor of rational beings in expecting that the desired end will be attained. When the Jews, in the days of Nehemiah returned to Jerusalem, they manifested their dependence upon God by praying for the prosperity of his cause; but they also manifested the sincerity of their prayers by putting their hands individually to the work.

5. Finally, *concern for its future success*, as well as present maintenance. The Christian is called to look forward, and to make his calculations with a view to the faithful maintenance of God's cause, after he shall be numbered with his fathers. In this light the religious education of children cannot but be viewed as of vital importance, that as the ranks are successively thinned, successors may be prepared to fill them up, and to fight the Lord's battles. In this view, also, the establishment of an enlightened and faithful gospel ministry, in any particular section of the church, must be considered of the greatest consequence.



This would be a matter of the highest interest, even were its consequences to extend only to those who *now* exist; but it receives an immense additional importance from the consideration that it will have an important bearing on the eternal interests of general tions yet unborn. Were Christians duly to consider this, it would have a two-fold effect upon them. In the first place it would make them zealous for the attainment of a permanent gospel ministry, and that even at the expense of great sacrifices; and in the second place, it would make them scrupulously careful respecting the character and qualifications of those whom they call to minister to them in holy things.

*Improvement.* Learn from this subject what estimate to form of the state of religion in our day. Were we to judge from much that we hear and read on this subject, we would be ready to conclude that the time to favour Zion, even God's set time, has arrived. And Christians should undoubtedly hail, with joy and gratitude to God, every scriptural evidence, that his cause is prospering. But what are the evidences of such a flourishing state of things? We hesitate not to affirm, that those who most wisely discern the signs of the times will be most ready to acknowledge, that ignorance and formality, and disregard to God's authority, and ministerial unfaithfulness, and a spirit of conformity to the world, greatly abound. And are these the doings of God's Spirit? Are these the fruits by which his influences are to be discovered? No. He is the same Spirit now that he was in the days of Eli, and both his presence and his absence will be manifested by the same tokens that led to a decision then. One of the most unfavorable symptoms of our time is, that so many of the watchmen are crying "peace, peace," persuading men that all is well. But what good purpose can be answered by palming such a deception upon the multitude. It cannot serve the cause of God and truth. It cannot render men more vigilant against danger. It cannot make them more fruitful in every good work. The reverse of all this is its tendency, and these incur a tremendous responsibility, who hush the garrison asleep in a false security, when they should sound the trumpet of alarm.

2. We are here furnished with a criterion by which we may examine our true character. Are we like Eli trembling for the ark of God, when it is in danger? Or are we giving ourselves little concern about it? When the sword of desolation received of old its commission to destroy, those on whom the mark of divine protection was set, were such as "sighed and cried for all the abominations done in the midst of Jerusalem." The spirit of true religion is in all ages the same; and on the other hand it is

still the character of formalists and worldlings, that "they are not grieved for the afflictions of Joseph." Amos vi. 6. Sometimes, indeed, we hear it said, that those who are properly concerned about the frame of their own heart, will find little time to observe and lament the apostacy of others. And it is true that our *first* concern is with our own hearts. But although true religion begins at home, it cannot be so circumscribed in its operation. The decisions of God's word concur with those of universal experience and observation in testifying, that those who are most earnest in their own case, are at the same time most concerned about the public interests of religion; while, on the other hand, those who care little whether the cause of God sink or swim, are uniformly characterized by coldness and indifference in the concerns of personal religion.

3. How different is the estimate which carnal and spiritual men form of religion! Superficial thinkers would have concluded that the people of Israel were undoubtedly a very religious people, when they carried the ark of God into the field of battle. But Eli's spiritual discernment taught him to draw a very different conclusion. The event shewed that Eli was no timid or suspicious bigot. There was *cause* to tremble. So, the enlightened child of God, weighing appearances in the balance of the sanctuary, will often see cause for alarming apprehension, while others are disposed to ridicule his fears, and to treat them as the reveries of fanaticism and gloom. Carnal men are still disposed to complain, like Ahab, that the servants of God are always prophesying of evil. But the stroke of divine judgment descends, and the carnal security in which they have indulged, adds tremendously to its force.

4. In evil days God is seeking for a man to stand in the gap. Ezek. xxii. 30. "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it;" and woe be unto us, if he should add, as of old "but I found none." For the sake of a faithful remnant, God often has averted or delayed threatened and deserved judgments. "Except the Lord of hosts had left us a remnant, we should have been as Sodom, and we should have been made like unto Gomorrah." And one principal way in which the servants of God may successfully stand in the gap, is by their prayers. By these Moses again and again stood in the breach, and warded off the stroke from Israel, when just ready to descend. "God's ear is not heavy that it cannot hear." He is still as accessible to the intercessions of his people as he ever was, for "the effectual fervent prayer of a righteous man avail-

eth much." Let ministers and people, then, combine their prayers, that God would "send a plentiful rain, to confirm his heritage when weary."

5. The history of Eli admonishes us how much danger may result to the cause of God from one neglect. He was a distinguished saint, but his conduct was in one respect sadly defective. "His sons made themselves vile, and he restrained them not." The corruption thus unchecked, diffused its baleful influence through the whole community, and wrath came upon all the congregation of Israel. Deviations and neglects that appear slight and trivial in themselves, may extend their influence to ages yet unborn, and through eternity itself produce lamentation and mourning and woe.

6. Brethren in the ministry, we in particular are loudly called to tremble for the ark when in danger. Those who minister in holy things are "set for the rise or fall of many in Israel." "The Lord knoweth them that are his," and his covenant faithfulness is pledged to save them, but woe unto us, if any perish through our neglect. If the watchman see the sword come, and blow not the trumpet, nor warn the people, if the sword come, and take any away from among them, he shall die in his iniquity, but his blood shall be required at the watchman's hand. But if the watchman see the danger, and give faithful warning, he has delivered his own soul. Let us then, be in good earnest in our work, and proclaim the whole counsel of God, whether men will hear, or whether they will forbear. If we are faithful to our trust, we indeed lay our account with difficulties and opposition; but all discouragements may well appear light and trivial, when we consider the cause in which we are engaged, and when we look forward to the approbation of our Lord and Master. "Well done good and faithful servant, enter into the joy of thy Lord."

"Arise, O Lord, into thy rest; thou and the ark of thy strength."



*For the Religious Monitor.*

#### AN ADDRESS

*Delivered by the Rev. Thomas Beveridge, to the Rev. Archibald Whyte, Jr. at his Ordination to the Ministry and Pastoral care of the Associate Congregation of Baltimore, Dec. 5, 1827.*

MY YOUNG BROTHER—

I almost regret on this occasion, so important and interesting to you and to this people, that I enjoy not, for your sakes, the advantages of greater age and experience, in addressing to you a

word of exhortation. But I should do great injustice to the office which we hold, and to the promises on which we rely, should I insinuate, that the authority or efficacy of the word depended at all on such circumstances. The Spirit of the Lord may speak by the young, by babes and sucklings, by the base and despised; and may give equal efficacy to the word, as if the angels, who beheld the first, and have long been contemplating the second, creation—as if the angels, who excel in wisdom and purity, should address us. It is a cheering consideration, that not on us, but on the Spirit, our whole work depends. We are but the instruments by which he works. From him is every gift, every right use of it, every blessing which follows it. So then, “neither is he that planteth, any thing, neither he that watereth, but, God that giveth the increase.”

You have been set apart to a most important office. You are now an ambassador of the King of kings, a messenger from the Lord of hosts, the servant of the Most High God—you are now to speak his words, and act in his place—you are now to be a fellow worker with him. Let the importance of your station and the solemnity of the vows yet fresh upon your lips, be fixed upon your mind, and influence you in all your official and private conduct. As you are in God’s stead to men, think how he would speak and act, should he assume the place himself; and do things in the name of God as God himself would do them.

*Take heed to yourself.* See that you be truly a child of God: otherwise your work will be without comfort, and without profit, both to yourself, and to those that hear your. If you have not seen the beauty of Christ, how can you commend him to others? If you know not the hatefulness of sin, how can you make it look hateful? If you know not the pleasure of wisdom’s ways, how can you make them look pleasant? If you know nothing of the trials of faith, how can you succour the tempted? If you know nothing of the consolations of the Spirit, how can you comfort the mourner? Instead of being prepared as a skilful workman, to save your own soul, and the souls of others, you will at last be found among them, *who entered not in themselves, and them that were entering in, they hindered.* And how awful is the guilt of him, who is by office the servant of Christ, and yet in heart the slave of Satan; who ministers in holy things, and is himself unholy; who teaches and enforces truth, yet is never taught of God; who commends the love of Christ, and yet is full of all enmity; who points men to the glories of the heavenly state, yet refuses to enter; who tells them of a hell, and yet plunges into its torments. How tremendous is the ac-



count of those least involved in sin! how horrible the reckoning of the unfaithful servant! Every page of his Bible, every sermon which he has preached, every saint whom he has caused to stray, every sinner whom he has ruined, will stand in array to witness against him; and out of his own mouth he will be condemned. Who shall stand on that day when the monarchs of the earth shall tremble? Where then will the faithless servant hide his head? How will he come into the presence of his Maker, covered with the deep pollution of his guilt, with the guilt of others in which he has participated, and with the blood of souls which he has destroyed? Soon the curtain of time will be drawn aside, the solemnities of another world will be unveiled, and you and I, and this people, shall stand before God. The transactions of this day will be reviewed, and the correspondence of your life and labours, with your vows will be considered. Let us think, my brother, let us think much of these things; and, knowing the terror of the Lord, let us persuade men, and take heed lest while we preach the gospel to others we be ourselves cast away.

*Take heed to your doctrine.* The time has come when men will not endure sound doctrine; and how is their hatred of the truth manifested? Do they cease from hearing the word? Instead of this they give themselves up to the lust of hearing—they must hear every body and every thing. “After their own lusts they hearken to themselves teachers having itching ears.” And what is the effect of their much hearing? Do they, as they profess to desire, by thus continuing to prove all things come to clearer views of the truth? Does their nice discrimination, select from each what is good, and reject the evil until they are turned from all their prejudices and established in the right faith? Instead of this, “they turn away their ears from the truth, and are turned unto fables. 2 Tim. iv. 3, 4. The time has come when men “Privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” 2. Peter ii. 1. The time has come when men step forward with words of kindness in the Bible cause, but give a fatal wound to Bible doctrines. But be thou faithful, not in anger or in pride, but in meekness, long suffering and gentleness; “to contend earnestly for the faith once delivered to the saints.” You have, I trust, with mature deliberation, espoused the principles of the Secession. You must be aware that you are enlisted in a cause every where spoken against. Have you counted the cost, and are you prepared for the cross? Will you ever turn away from the profession through fear, or shame, or love to the world? Ra-

ther let your example prove that you regard an oath. Your vows are registered in Heaven; a reason must one day be given for taking, and if you draw back, a reason must be given for breaking them. See that the doctrines which you preach be sound; see that they be seasonable and full; shun not any part of the counsel of God. Your texts will lead you to the preaching of seasonable and offensive truths; will often do it unexpectedly. Turn not aside from their plain import, their true spirit. There is no need of shunning the right sense of the Scripture, that we may meet the errors of them that hear, but he must shun what naturally lies before him who fails to do this. Remember that the weeds of error are a spontaneous growth, the plants of truth must be carefully cultivated. The vineyard must be kept, if we should see the fruits of our labours. Let it alone, and it will soon be all grown over with thorns and briars. Be not a fiery disputant, neither be a time serving sluggard. Be "a workman who needeth not to be ashamed, rightly dividing the word of truth." Be careful not to disgust some, and flatter the pride of others, by dwelling on the least of Christ's commandments, as if they were the greatest; yet be not backward to set before men the least or the most offensive principle of your profession.

*Take heed to your conduct.* You are to be an example to the flock, and your own life should be a constant illustration and proof of the gospel which you preach. In vain will you hold forth the word in your public discourses, unless you also hold it forth in your practice. The evidences of your faith and sincerity will carry that conviction to the heart which no force of argument could produce; your love to Christ and to souls will, as the means, melt down mountains of opposition, which all the cold exertions of the hireling and hypocrite could never move. If men see that you truly believe the doctrines which you teach, that you avoid the sins which you reprove, and observe the duties which you inculcate, they will feel the authority of your instructions. Otherwise, instead of the fruits of faith and love, the thorns and briars of infidelity and hardness of heart, will spring up and flourish where you labour. However backward you will find men to follow you in what is good, they will be sharp sighted to discover your faults; to copy them; and make them an excuse for others. The appearance of sin in you will be made to justify excess in them; and with many, a mere pretence will be wanting for lightly esteeming or forsaking your ministrations. There are some to whom we may prove stumbling blocks instead of helpers of the faith; and many wait and watch for our halting.

that they may take courage in sin. Let us remember, therefore that while we may be the means of much good, we may also do much injury to the cause of God. Let us watch in all things, and especially against our besetting sins, and the besetting sins of our people.

*Give yourself wholly to the Ministry.* It is true of all Christ's people, that they are not their own, and particularly ministers should consider themselves as "lent to the Lord as long as they live." It is not enough that they continue in the station in which God has placed them; their whole attention should be devoted to their work; their whole soul occupied in the great business of saving souls. The priests of the Jews were taught by the manner of the consecration, (Ex. xxix. 20, 21.) and by the laws of their office that their business was to be confined to the service of the sanctuary. Ministers of Christ in like manner should give themselves wholly to that work for which their whole attention will be too little to attain sufficient qualifications. Paul exhorts Timothy, who knew the Scriptures from his childhood, "to give attendance to reading, to exhortation, to doctrine; not to neglect the gift that was in him—to meditate on these things, to give himself wholly to them, that his profiting might appear to all." 1. Tim. iv. 3. 15. And again, by a comparison to the military life, he shews him, that he must not be "entangled with the affairs of this life, that he might please him who had chosen him to be a soldier." 2. Tim. 11. 4. Give heed to these exhortations, and be not only abundant in labours, but diligent in study. You speak to men who have minds to judge of the message, as well as souls to be saved. Come not then in the service of your Master to lay before men a confused and indigested mass to excite the derision of the careless, and give more exercise to the sympathy, than edification to the souls of the godly. Let not your mind be prostituted to other literature; or your heart filled with other cares, but let the current of your thoughts, your studies and pursuits be directed to the business of your office. If you allow sin to gain the mastery, or even mingle much with the gay society of the world, and take much interest in its concerns, however careful to maintain integrity, these things will mar your frame of mind and prevent the profit of your labours.

*Let your great theme be the preaching of Christ.* Other things may and must be preached. The law must be made known in its spirituality and extent, its obligation and penalty; and all the counsel of God must be declared. But Christ should be your principal theme, and to him all other themes should lead. However foolish the plain gospel may appear to men, be not ashamed of

it, for it is the power of God to the salvation of them that believe. In preaching it with simplicity, you may not surprise men by the novelty of your invention; you may not dazzle them by the brilliance of genius; you may not elicit their applause by the charms of eloquence; you may not captivate their minds by the correctness of your sentiments, the life of your descriptions, or the force of your reasoning; you may not gain any worldly advantage to yourself, but if you gain souls let this satisfy; and count all else but loss that you may win others to Christ, as well as win Christ yourself. Let the example of the Apostle be your model, who, not with excellence of speech, or the enticing words of man's wisdom, but in simplicity and godly sincerity preached Christ and him crucified, and resolved to know nothing, and glory in nothing but his cross. Remember that every time you preach, there may be some before you who are children of wrath, some who may be seeking to escape, some to whom another opportunity to escape may never be given, and neglect not to set before them the hope of the gospel. Fear not to urge men too plainly, too earnestly or too frequently to come unto Christ. They may weary in hearing of him, but be not weary of preaching him. A fastidious taste—a thirst for novelty and variety, shows a bad state of health in the body; and it is equally an unfavorable symptom in the soul. If believers cannot relish their spiritual provision, because the same has been frequently set before them, if they cannot feed upon the word, unless it be sweetened with the honey of persuasion, and decorated with the meretricious ornaments of eloquence; if they cannot find delight in ordinances unless the sanctuary be assimilated to the theatre, it is an indication of sickness, of vitiated taste, and this disposition ought not to be indulged. Like the peevish discontent of the child, it will only grow with indulgence. It is not the power but the weakness of grace which makes many so hard to please, and so critical in judging of our talents. If Christ were more in esteem we would gladly hear of him from the weakest, and would account the highest of his servants, even a Paul or an Apollos, a mere *nothing*. 1. Cor. iii. 5. 7.

As the preaching of Christ should be your great theme, *so let the saving of souls be your great aim*. How important is the trust of the General at the head of his army, and of the King upon his throne, having the property, the liberty, the life of millions involved in their good conduct! How unimportant compared with the minister of Christ! The Holy Spirit in making you the overseer of this little flock, has entrusted to your care that which was purchased by the blood of Christ, the Mighty God—



that which is more important than the temporal destinies of all the kingdoms of the earth, or ten thousand worlds. One of these souls is worth so much that all the world bears no comparison in value. "What is a man profited if he shall gain the *whole world*, and lose his own soul?" This is indeed a trust so important that if we stood alone, or if the efficacy of the gospel depended on us, we should sink under it. Yet while only instruments, we must remember that we may be the instruments of saving or destroying souls; and that we will come at last into God's presence, either having souls for our joy and crown, or covered with their blood. While, therefore, we depend on the Spirit, as if we laboured not, we will not err, though we labour as if nothing but our exertions could effect the work! Be earnest, be urgent with sinners—invite them with compulsive energy to come in and be saved. Imitate the example of the Apostles, who spared not themselves in journeys, who braved the perils of land and sea, who left friends and all, and regarded not their lives in the service of the church. Imitate the example of Christ, who went about doing good, preaching the kingdom, and healing all manner of disease, neither fainting under his labour, nor discouraged by his ill success. Mark with what affection and earnestness he called to the sons of men—with what grief he witnessed their unbelief and hardness of heart—with what bowels of compassion he wept over their impending destruction; and let the same mind be in you which was also in Christ Jesus.

*Be bold in your Master's service.* Fear not the faces of men, lest he confound you before them. If you be truly called to this office, as I trust you are, you will have the supporting and protecting care of God, and of whom, then, should you be afraid? Some, when their sins are exposed, will be offended; some will be filled with horror and dislike when you unfold the terror of the Lord; some may take it as an affront when you enforce neglected duties; drunkards may make you their song, and they that sit in the gate as judges and protectors of the innocent, may speak against you; even God's children will not always be thankful for your well meant smiting. But let not these things move you, neither count life itself dear. The true and only way of rising to the proper spirit of your station is to bury the world in your esteem: for if there be any thing in it which is dear, that will be a strong hold in the heart, where Satan will have command, and be able to controul you according to his pleasure. Be strong, and of good courage, for you know who hath said, "I will not fail thee, nor forsake thee; I will be always with thee?" Be not afraid of man nor of hosts of men, whose breath is in their

nostrils. Be not afraid of commotions, threatening the destruction of the church, or the dissolution of the world. "Though the earth be removed, and though the mountains be cast into the midst of the sea; though the waters roar and be troubled, though the mountains shake with its swelling," yet be not shaken in faith, or disturbed in your labours. *Be stedfast*, stand upright, as one fearless and determined for battle. *Be unmoveable*; be not only unmoved by all that you meet, but so fixed that nothing which might happen could turn you. Give not up the least article of faith, take not one step aside from the path of duty to please the best friend, or to avoid the sorest trial. Let the least of Christ's things weigh more in your esteem than the greatest of your own. Count Christ's reproach greater riches than the treasures of Egypt. "Abound always in the work of the Lord; forasmuch as you know your labour is not in vain in the Lord." 1. Cor. xv. 5. 8.

*Be humble.* There are few temptations to which ministers are more exposed, and few more unbecoming or dangerous than pride. Remember, therefore, that it is God alone who makes any to differ; that he is the fountain of all gifts, and of all success attending them; and that he can easily blast the most excellent gifts, or deny his blessing. Remember that we are altogether worthless, even though we should not be "a whit behind the very chiefest Apostles." Be not lifted up by success, but cherish low thoughts of yourself and your work. Seek not for riches: however honestly acquired or used, they will seldom forward the great business to which you are called. Court not the society of the great. "To the poor the gospel is preached," and preached with best effect. "The poor and afflicted people trust in the Lord," and will be found the most profitable companions, and the most faithful friends. Be not haughty in your deportment, but with the sobriety and gravity of your office mingle that courteousness and kindness, which will make attention to your comfort, and submission to your ministry, a pleasure to your people. Follow the example of him who feared not to enter the abodes of poverty and wretchedness, who was reproachfully styled "the friend of publicans and sinners."

*Be not discouraged by difficulties.* You are called to an arduous work, and one which those best qualified have been most reluctant to undertake. After all the reasonings and promises of God, Moses still says, "Send by the hand of him whom thou wilt send." "Behold," says Jeremiah, "I cannot speak for I am a child." And again, "O Lord, thou hast deceived me, and I was deceived, thou art stronger than I, and hast prevailed; I am

in derision daily; every one mocketh me." Jer. xx. 7. Ministers must often meet strong temptations of Satan, who is most anxious to seduce those who watch against his seductions. Their own sins will often rise up to view, to condemn themselves when they condemn the sins of others. God often leaves them to trials that they may know how to succour them that are tempted, and comfort them that mourn. By the world they will be hated and reproached. One day we will be their fathers, and the next the troublers of Israel. One day they will be ready to worship us as gods; and the next to destroy us. At the first they would pluck out their eyes for our sakes; but soon consider us enemies because we tell them the truth. When Christ triumphs, they shout Hosannah, when he suffers, it is crucify him. While faithful, you will generally find some to stand by you; yet you need not be surprised to find some of God's own people turned away from you; and some of the faithful have been left altogether alone. There were none to stand by Noah and Elijah, none by Paul or Christ, when in the severest affliction. You will find difficulties in your studies. The flowery path of every science has its thorns. And the peculiar studies of the minister, however pleasing to him as a Christian, have their difficulties in common with others; so that the lamp of life has often been wasted at the lamp of midnight. Sometimes the Bible will be sealed, the Heavens shut when you are seeking preparation; sometimes you will go into the pulpit, as one under sentence of death. Sometimes death will be suffered in your lack of a right frame, and in the lack of interest in the hearers. Sometimes when others are applauding you will find occasion to retire to your closet in tears. Sometimes when your success appears greater to yourself, you will be surprised to observe how soon impressions vanish, and how little fruit appears. At least you will never make the true religion popular; you will find some withdrawing, some disgracing their profession, some biting and devouring others, some secure and careless, some continuing hardened. These and such like things you cannot avoid, unless the Lord lead you in a way by which he never before led any of his faithful ministers. Reflect on these things, not that you may be disheartened, but that you may know what is before you, and prepare yourself by putting your trust in the Lord. You have a good work, sufficient grace, a sure help, and a great reward.

*Finally: Be a man of prayer.* Seek all your texts from God, seek light in preparing, seek liberty in delivering the word, seek the blessing on your ministrations. It was the saying of Luther, that "to pray well was to be well prepared." An example of

higher authority requires that we "give ourselves continually to prayer, and the ministry of the word." Acts vi. 4. Without proposing other motives, we shall again call your attention to his practice who should be in all their work the great model of every preacher. Our Lord spent much of his time in prayer. Often after the incessant labours of the day, he retired to desert places, and spent whole nights in wrestling with the Father. And if he who had the fullness of the Spirit, and was always heard, continued thus in prayer, surely we should pray without ceasing.

And now, my brother, in the words of the Holy Spirit, "I charge thee before God, &c. (2. Tim. iv. 1. 5.) And may the grace of our Lord Jesus be with thy spirit. Amen.



*For the Religious Monitor.*

#### PRESENT STATE OF THE APOCRYPHA CONTRO- VERSY IN BRITAIN.

No human institution has perhaps ever arisen, which has enjoyed so generally, and so justly, the approbation and support of the Christian public, as the Bible Society. The design of putting into the hands of every family, and every individual of every kindred, tongue and people, and nation, that word of God which reveals a Saviour, and opens up the only way to eternal life, is so great, so benevolent, so holy; so Godlike in its character, and so intimately connected with the glory of God, and the eternal interests of men—that it commends itself to every Christian feeling, and is approved by every dictate of sound reason, and every principle of religion. For a man to oppose its completion, to throw obstacles in its way, or even to entertain a hostile, nay, an indifferent feeling, with regard to its operations, would be to expose himself to nearly universal reprobation, and he could scarcely help feeling in his own mind that he was fighting against God. To this feeling it is perhaps owing, that the imperfections which cleave to Bible societies, seem to be absorbed in the glory of the object they are designed to promote. And that it appears almost sacrilegious and unholy to mention, much more to censure and oppose, even such things as are manifestly wrong. This state of things which undoubtedly exists to a very great extent, obviously carries with it much real evil to the cause which the Bible Society is intended to promote. The greatness of the end, connected with eager desires to attain it, has a tendency to make men less scrupulous about the means by which it is to be accomplished—perhaps not strongly to object—perhaps even to *consent* to a little evil that the great good may



come. And while this is the case, also under the influence of the same state of things, the office-bearers of societies of this kind, feel they have no very strict account to render to their constituents, either of the entire character of the means which they employ, or of the disposal of the funds placed in their hands. Unless, therefore, men, into whose hands the management of such an important trust is committed, be not only men of wisdom, unwearied activity, and strict integrity; but also men who fear God, who make his rule the law, and his authority the reason of their conduct; whose consciences are tender, and who, while they are ready to become all things to all men, where the most sacred regard to duty is not infringed, yet will not, and dare not, for all the good that can be promised, venture upon the least appearance of evil—Unless such be the character of men in whom in such a trust is vested, there is no possibility of calculating how much real evil will mingle with the good which is attempted to be done. And where a trust of such a nature is reposed by the public, they owe it to themselves, they owe it to God, they owe it to the success of the cause which they contribute of their substance to promote, to guard it with the most jealous care, and enquire into it with the most rigid exactness. Confidence which fears no evil, no mismanagement, even in the best of men, is unwarranted and foolish. And a delicacy, which overlooks without attempting to correct it, while it is not required by respect to any individual, must be treason to the cause which cannot but suffer by its operation.

These observations are justified in their fullest extent by the proceedings of the Committee of the British and Foreign Bible Society, relative to the circulation of the Apocrypha, and several other pieces of mismanagement which the late controversy on that subject has elicited. The grand fundamental principle of the British and Foreign, as well as of the American Bible Society, is to circulate the Bible only, "without note or comment." The contributions and exertions of this society, for promoting this object, are unparelled, and worthy of the highest commendation. By the zeal of its managers, the assistance derived from its funds, and the powerful influence of its example, it is scarcely a figure of speech to say, that the world is already filled with similar institutions; while its own exertions have been most efficient in multiplying and circulating copies of the word of God. Its praise is in all the *world*. Pity that its glory should be marred by a single stain, and that so much should be found in the management of such an institution, to prove that "to err is human." It is well known that this society early turned its attention to the

forming of similar institutions on the continent of Europe, and succeeded to an extent, perhaps, far surpassing its expectations. These societies, however, very generally, in order to gratify the Roman Catholics and many Protestants who wished to have it so, printed and circulated, in various forms, the Apocrypha with the Scriptures. In this they were not only countenanced by the approbation of the Committee of the British and Foreign Bible Society, but numerous and heavy grants from its funds were applied to this object; and from its own foreign depositories, Apocryphas mixed with the Scriptures, and printed at its expense, were distributed by its agents in thousands and tens of thousands. All this was done by the committee, unauthorized by the society, contrary to the fundamental principle of the association, and carefully concealed from their constituents. This, however, was only the introduction to other evils, equally unconstitutional and awfully dangerous. Defective and erroneous translations were printed and circulated in the same way, with the most amazing pliancy, or rather zeal, on the part of the committee; and with these, prefaces and comments, even of an infidel character, were circulated at the expense, and by the agents of the committee, and the funds of the institution squandered in various other ways, with heedless profusion. The Edinburgh Bible Society, auxiliary to the British and Foreign, was the first to discover, remonstrate against, and bring before the public these serious abuses. After remonstrating in vain with the committee for years, at last in 1824, they separated from the society, and published to the world the reasons which rendered this painful step necessary. And though they have not yet fully gained the object at which they aimed, nor received such satisfaction as in their view to justify their return to their former connexion, yet unquestionably much has been done which will prove a blessing to the society, and no less to its beneficiaries: and it is highly probable that such wanton mismanagement and reckless profusion in the expenditure of funds, contributed for the most sacred purposes, will never again occur. This, however, has been accomplished with the greatest difficulty. The committees obstinately resolved to justify their conduct, at all hazards, persevered in it, in the face of repeated remonstrances, and though at last they have been dragged, with the utmost reluctance on their part, to act on the fundamental principles of the society, it is still with pertinacious justification of themselves in their former course, and with an unaltered inclination to the same course, if there should be any possibility of following it. These things in the conduct of the committee, led the Edinburgh Bible Society to

propose more strict and explicit terms to the committee, as the conditions on which they would return to their former connexion, than otherwise would have been necessary to the full restoration of their confidence. These terms in substance were, as our readers will see by turning to our 3d volume p. 296. *A distinct recognition of the fundamental law of the society, and such an acknowledgment of departure from it, as shall shew that the committee are sensible of their error, and that their views respecting it are changed.—A discontinuance of all connexion with other societies, which in any way circulate the Apocrypha. Such a change in the committee of management as shall place in the board a majority of members from principle opposed to Apocrypha circulation.* That the Apocrypha be separated from all copies of the Bible in the Society's possession, at home or abroad.

How far these terms have been complied with may be seen by comparing the resolutions framed by the committee, and passed by the society, as furnished in the close of the same article. It will appear that so much of the above as is printed in italics has not been obtained. The Edinburgh Bible Society, to which nearly all the societies in Scotland are auxiliary, still continue in a state of secession. Strong efforts have been made by the London committee to create adherents in different places in Scotland, in which they have partially succeeded. In Edinburgh, in Glasgow, and a few other places societies, in connexion with the London committee, are formed. They are, however, exceedingly small, and as the feelings and judgment of the people are against them, and in favour of the course pursued by the Edinburgh Society, they cannot succeed.

The annual meeting of the Edinburgh Bible Society was held on the 9th July last. At this meeting the liveliest interest was felt and exhibited. The report of the committee was read by the Rev. Andrew Thomson, one of the Secretaries. It began with stating, "that it was neither dutiful nor safe to resume connexion with the British and Foreign Bible Society, and giving some facts illustrative of that proposition. It then gave an account of the help and encouragement which the society had received from the country since the last annual meeting—from which it appeared that the income of this exceeded that of the preceding year by £9,996. It next proceeded to detail the means which the committee employed to circulate the Scriptures at home and abroad. And it concluded with disclaiming on the part of the committee any personal hostility to the Directors of the British and Foreign Bible Society, any wish or ambition to aggrandise the Edinburgh Society, and any portion of indifference

to the spiritual wants of Continental Europe. The reading of the report was listened to with deep silence and close attention; and was frequently interrupted by bursts of applause."

Several resolutions in the usual form were passed; in moving and seconding which, very interesting addresses were made. From all of them, did our space permit, we should be inclined to make large extracts. The speech of the Rev. Andrew Thomson is a very able and interesting document, in which he takes a survey of the whole controversy, and shews, in the most satisfactory manner, the painful necessity there was for the course pursued by the Edinburgh Society, and the reasons that still exist for continuing in a state of separation from the London Society. The following extracts from this able production will throw light upon this whole subject; and we are sure will interest our readers. In their name we tender our acknowledgments to the friend who has kindly enabled us to furnish them with this gratification.

*Speech of the Rev. Andrew Thomson, D. D. delivered at the Meeting of the Edinburgh Bible Society, on the 9th July last.*

MR. CHAIRMAN—I beg leave in my own name, and in that of the other office-bearers of the society, to return our grateful acknowledgments to the meeting for the honour they have just now done us by their vote, approving of our humble services in the great cause of pure Bible circulation. And, sir, now that I have risen, I hope the meeting will permit me to express my sentiments for the second time publicly on the interesting and momentous question, with regard to which the part we have acted has chiefly called forth that vote of thanks. I should, indeed, have been happy had I felt myself under no obligations to do so; but there are circumstances which render this almost imperative. So much has been written and published on the subject—not more, however, I must say than its importance warranted—and the London committee have been so completely defeated on every point on which a defence has been attempted, that I could not have supposed it possible for any class of men to come forward and set up a society in opposition to ours, or what is the same thing, in support of the British and Foreign. But such a society you all know has been recently instituted in this city; and it is on that account particularly—it is in justice to my own character as having taken an active part in the controversy—it is in justice to the principles and reputation of your committee, who are thus practically arraigned for what they have done—above all, it is in justice to the essential merits of the case it-



self, which are identified with the great interests of religion in the country and in the world—that I think myself called upon, with your leave, to state what occurs to me as the reason why neither the wise nor the good among us should give the slightest countenance to that association which has lately been got up for the purpose I have alluded to.

And, sir, I begin with the remark, which has been lost sight of by very many, though it should never be forgotten, that the cause of the whole mischief, the *origo mali*, is in the London committee, and no where else. *We* are spoken of, and treated by our opponents as if *we* were in fault. And though it is impossible for them to deny that the London committee did a great wrong, yet if we utter a word of censure, the outcry is instantly raised against us, “O you are harsh and uncharitable;” whereas not a single syllable is said in condemnation of those who deliberately adulterated the word of God, and having thus broken the fundamental law of the society, dishonestly concealed the practice, and told us they were doing one thing while in truth they were doing another. Having discovered this, we were not to blame for withdrawing from them. We joined them at first on certain fixed principles, which must be familiar to every person who is at all versant in the business. We joined them on the ground that they were to circulate the Bible—not any sort of Bible they chose to select, but that Bible, and that Bible only, which they and we believed to be the word of the living God—“the proper standard of faith:” and we joined them also on this implied but necessary condition, that in circulating the Bible as thus understood, and managing the affairs of the institution, they were to act fairly and honestly—that they were not to transgress the rules of upright and honourable dealing between man and man. These were the principles on which we united with them, and gave them our pecuniary assistance. Now, sir, I ask, who departed from the terms of agreement—who violated the bond of union? Was it the Edinburgh, or was it the London committee? Every person knows that it was *not* the Edinburgh, but that it was the *London Committee*. The London committee, let it never be lost sight of, broke through the treaty we had made with them—they betrayed the trust that we reposed in them. For from the year 1813 downwards, to the period when we suspended our friendly intercourse with them, they issued *spurious* instead of *genuine* Scriptures—they industriously concealed that unworthy doing from their constituents—and they published documents, and had recourse to other means, for the purpose of making us believe that they were circulating nothing

but God's word, when, in fact, they knew that they were circulating, to a large extent, what was *not* God's word. On these accounts we were offended at them, with what justice I leave every Christian and unprejudiced mind to determine; and on these accounts, and on no other, we ultimately separated from them, so as to give them no more support, and to lift our testimony against them in the face of the world.

But then it is said, "that may be all true; but they have now returned to a better course." Sir, I give this statement a broad denial. They have not returned—they have only been *dragged* to a better course, and literally *compelled* against their will to follow it. For what is the real state of the case? Why, it is this. Strong representations of their misconduct were made to them in October 1821. They could not mistake the charge then brought against them, and they did not pretend to mistake it. They only tried to escape from meeting it and from reforming the abuse to which it referred, by delays and excuses and fair words. It was not till August 1822, when they found it absolutely necessary to do something, that they passed a resolution with the apparent or pretended view of remedying the evil. And what was the resolution? It amounted to this at least, that in the judgment of the great body of the members of the British and Foreign Bible Society, the circulation of the Apocrypha is inconsistent with their fundamental rule. This was the interpretation put upon the law by the lawgivers themselves, by those who had the surest knowledge of its import, and the best or the only right to fix and determine it. Well, the committee could not plead doubt or ignorance of what the law really meant, though that stupid plea has been set up of late, and strongly insisted on. But did they alter their procedure—did they give up the Apocrypha? No, sir. They persevered in circulating it, and that too in its very worst forms. And observe, sir, though that resolution was passed in *August* 1822, they never adopted the course which could be said, in any measure, to flow from it, till *April* 1826. They did not pass the resolutions which are now founded on as sufficient and satisfactory till April 1826—that is, not till *four years and a half* after they were distinctly told of the sin they were committing, and as distinctly warned of its fatal consequences, and not till *three years and eight months* after they themselves acknowledged, and recorded the acknowledgment, that the law which they had undertaken to administer was prohibitory of Apocryphal circulation. And all that time they were busy in giving circulation to Apocryphal writings, as if they had formed a part of the word of God. And

let it not be supposed, sir, that in the meanwhile the matter was asleep. It was the subject of discussion in the committee. The subject was brought before them in the way of complaint, remonstrance, threatening, motion. And they did pass a variety of resolutions; but all these, one after another, were so framed as to leave them at liberty to indulge in the old habit. At the passing of every resolution, they invariably pretended to make it anti-apocryphal, and thus satisfactory to the public; but they as invariably constructed it in such a manner as to enable them to send forth Apocryphas in thousands, as they were wont to do. And shall we be told after all this, that they have *returned* to a better course? No, sir, I say it again, on the simple ground now stated, that they have not *returned*, but that they have been *dragged*—dragged like machines to it—that in April 1826 at least they were most unwilling servants in the new task which had been put upon them—that they were then as Apocryphal in heart and disposition as ever.

But it is said, that however the committee had conducted themselves previously to the date of April 1826, they are now at least in such a state as to deserve our confidence, and we should not hold out against them any longer. In opposition to this, I shall now take the liberty of laying before you a detail of particulars, which ought, I think, to dissipate that delusion, and convince the most incredulous of our opponents that our committee have done right in withholding all trust, and abstaining from all intercourse. The detail must be long, it may I fear be felt irksome and tedious, but it is of essential moment, and I will presume on a patient hearing.

In the first place, sir, I have to state, that on the part of the London committee, there is no expression of regret, nor even the simplest acknowledgment that they had been in error. Nothing appears more evident to my mind than that if they had been convinced of the illegality of their former procedure, and had got their views on the subject changed, there would have been also such an expression of regret, such an acknowledgment of error as I have now alluded to. Sir, it is no light matter of which they have been guilty. Many, indeed, speak of it as something very trifling and inconsiderable. They call it an error, a weakness, an infirmity. This is the language of the speeches made at the last annual meeting of the British and Foreign Bible Society, and only disproves the very thing which those who employ it are anxious to maintain. So it is a mere weakness or infirmity for professing Christians, men reputed for their piety, those who are the guides and leaders of Great Brit-

ain in matters of religion, to insert lying fables in the midst of God's word, and circulate the whole as the volume of inspiration! And in like manner, it is a mere weakness or infirmity, when these men did what men of the world would be ashamed to do, concealing their practices from their constituents, using dishonest means to hide them, and proclaiming that they were putting forth nothing but the pure Scriptures, though they were all the while putting forth the delusions of lying prophets under the name of the Bible! To call this a mere infirmity, is an abuse both of terms and of ideas. The conduct of the London committee, sir, is a burning disgrace in the eyes of men—it is a grievous and aggravated sin in the judgment of God. And if they regarded it somewhat in that light—the only light in which it ought to be regarded, and which can insure the necessary reformation—it was naturally to be expected, it was a necessary result, that they should have intimated to us their sense of the delinquency and at the same time intimated their regret and sorrow on account of it. But we have got nothing of this kind to satisfy us. The London committee are as obstinate in withholding acknowledgment as they were guilty in doing that which requires it to be made.

It is true, Lord Teignmouth, in the speech with which he opened the annual meeting says, that "the resolutions which the committee had formed were a retraction and correction of their error." This, sir, I deny. They were, indeed, so far a *correction* of the error, and for this no thanks to them. But they were no *retraction*, or voluntary abandonment of the evil course. These resolutions, it is notorious, were forced upon them; and if they had got their own will, these resolutions would never have had any existence. You have this fact, a fact discreditable to the committee, but you have nothing more for it. Lord Teignmouth may give his own opinion, and I am bound to think that he gives it honestly; but his Lordship's opinion is no authority to me in such a case. There is no retraction—no regret expressed—no acknowledgment made. It is not found in their report—it is not recorded in their minutes—it is not avowed at the meeting—it is no where that I can possibly discover or perceive. And, indeed, no sooner almost has Lord Teignmouth talked of retraction and correction of error, than up gets Mr. Shore, his Lordship's son, and a chosen advocate of the committee, and asserts the very reverse, flatly contradicts his noble father, and tells you upon his honour, that he has maturely considered all the charges brought against the committee, and that as to all of them he must pronounce a verdict of acquittal. So that there was no



error in the case, it seems, to be either confessed or retracted. This gentleman, indeed, as I shall show you afterwards, has a fondness for contradiction, for he straightway proceeds to contradict himself, but it is enough for our present purpose that he declares that there was no ground whatever for the accusations brought against the committee. And if they had done no wrong, there was no reason or occasion for returning to what was right; and of course to talk of confession, correction, or retraction in these circumstances, is nothing better than an insult to common sense.

(To be continued.)

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### Selections.

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#### WARNING,

*Emitted by the Associate Presbytery of Ohio, against promiscuous or occasional hearing.*

The Presbytery, taking into their serious consideration the too great frequency of the practice, by some of the members of the congregations within their bounds, either through ignorance of the principles of the Secession Church on this subject, or through a desire to be like those around them, or from some other causes, think it to be their duty to warn against it all under their inspection, upon the ground of its inconsistency with our religious profession, and for other reasons which they deem it also to be their duty to set before them, in the hope they may be useful to establish them in that profession.

You know, brethren, that, in connecting yourselves with us as a particular branch of the church of Christ bearing testimony for his truths and cause, you acceded to all those public principles which we, as a witnessing body, maintain, avowing your hearty approbation of them, and your determination, in the strength of divine grace, to practice according to them.

But this is an evil particularly testified against by us as a church bearing witness for Christ, as in the Testimony of the Presbytery of Pennsylvania (now the Associate Synod of North America) under the article which treats of the duty of separation from corrupt churches; wherein it is declared to be a duty to withdraw from churches and societies in which the truth is denied, its enemies not censured, and the testimony of such as adhere to it suppressed or despised, and to give up attendance upon teachers in such churches. By an act of the same Presbytery (now Associate Synod) passed at New-York in the year 1796, the evil and inconsistency of the practice is more particu-

larly stated, and a particular warning emitted against it. And in the book for the discipline of our congregations it is declared, that the Synod "do judge the practice of attending on the administrations of such as are known to be erroneous or opposers of a testimony for truth to be censurable." And on this part of our profession we are one with the Secession Church in Scotland, as appears from her testimony and the writings of different Ministers in her connexion, both in the early periods of her existence as a church and more lately. In her testimony she speaks as follows: "We also testify against all occasional communion in public ordinances (and preaching the gospel is a public ordinance) with churches which are in a state of apostacy from, or opposition to the truth, as to render constant communion with them unlawful. Those who are chargeable with this practice, pull down with the one hand what they seem to build up with the other. It is inconsistent with holding fast what we have already attained, and with the many calls we have in Scripture to stand fast and immoveable in opposition to wavering and wavering. It directly tends to induce those in corrupt communions to make light of any testimony for truth, and to harden them in courses of error and defection. It is indeed manifestly absurd; for if we may warrantably join with such at one time, why not always? why continue in a separate society?"

We entreat you, therefore, brethren, to keep in remembrance these solemn obligations you came under when you became members of the Secession Church, to go hand in hand with us in the whole of our particular profession as a church: obligations which you came under of free choice, and under a professed conviction that you believed them to have their foundation in the word of God, the only rule of Christian faith and practice. And, to impress your minds the more with the impropriety of the practice of promiscuous hearing, and shew that it is not without reason that we, as a particular branch of the church of Christ, are opposed to such a practice, we lay before you some of the evils which seem to us to arise from giving way to it.

1. It tends to frustrate the ends of our separation from those churches from which we have adjudged it to be our duty, in a Scriptural witnessing for the truth, to withdraw. Where there exists a separation in respect to the church communion, it seems to be the duty of those so separated to remain in that state of separation until the grounds of it are all done away. While these grounds continue to exist, there is the same reason still for your continuing separate, which there were for your separating from them at first, when you connected yourselves with us, as we are

engaged in supporting a testimony for truth. And you cannot be considered as doing so, if you occasionally join with them in any part of their public worship.

2. It is inconsistent with the character in which church members are to hear; namely, as *witnesses* for God and truth. Not by attaching themselves by their public profession of religion to a witnessing church of Christ, only do the people of God bear the character of God's witnesses; but all their church fellowship is a joint and social witnessing for God and truth. They go to the house of God in the character of witnesses, and to bear witness for God. They join in every act of religion of a public nature in this character and for this end: for this is the language of every right worshipper of God in attending upon the public ordinances of his grace. "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." And hearing the gospel preached in a right manner is done by them as witnesses; for they hear it in an avowed determination to receive it as God's own word, and to walk according to it, as the children of Israel said when the law was given unto them, at the foot of Sinai, "All that the Lord hath said will we do and be obedient." When present, therefore, where a society are met for the purpose of divine worship, which opposes the truth in any one instance, or in a number of instances, or opposes any part of a scriptural profession of faith, or where you may expect to hear error, you are not there to hear the gospel in the way of witnessing against these errors, and whatever is unscriptural in their profession, but as persons, who, for the present, give up with your testimony against these errors, and whatever is unscriptural in their profession; or rather approve of both. If the gospel is to be preached by the church, through her public ministry, in a way of witnessing against those who preach another gospel, observe some other form of government than Christ, the head of the church, has appointed for her; or maintain some principles unwarranted in the Scriptures; it is to be heard in the same way; and promiscuous hearing of course, ill corresponds with the character in which we are to hear the gospel, and the ends for which particular churches keep up a separate ministry and a separate dispensation of the ordinances of the gospel.

3. The impropriety of the practice appears from the intimate connexion there is among all the public religious ordinances which God has appointed to be kept up in the church, as all belonging to the worship of the one Jehovah, and to be linked together in that worship we give to him. A connexion which this

practice has a tendency to subvert, as by falling in with it you take part with those with whom you associate at the time in hearing the word, while you cannot join with them in the whole of their worship. In some cases you are prevented by means of the Psalmody they use. In others you cannot in every part of the public prayers put up among them. And in all cases you cannot join with them in the sacraments as they are dispensed by them, nor in the main ends of their existence as separate bodies for the purpose of maintaining their professions, such as they are, and distinct from others around them. And as you are not to offer up the torn or the lame to God, we think that when you cannot join in all the parts of the public worship of any church society, you are not to join with them in any part of it.

4. It appears from that unity which ought to prevail in the Christian Church in her worship. "There is one faith," saith the Apostle, and "Be ye of one mind striving together for the faith of the gospel;" and again, "With one mouth gloryfying God, even the Father." Intimating that those, who worship together publicly in the church of God, ought to be of one mind in regard to their religious profession and to the nature and manner of that religious worship they give to God, striving together for a further advance in Christian attainment in themselves, and to have the interests of the truth promoted, and the purity of gospel ordinances kept up in the church; so that churches who make contrary professions cannot warrantably associate together in the acts of their public worship, which require them to be united in sentiment, in regard to the truth, as the way to their having communion in hearing it.

5. You would be chargeable by this practice with putting asunder what God has joined together in the commission he gives to a gospel ministry;—namely, the administration of both word and sacrament, so as that those whom you may lawfully attend upon in the preaching of the gospel, you may employ also to administer to you the sacraments, and those whom you may lawfully employ to administer to you the sacraments of baptism and the Lord's Supper, you may only lawfully hear preach to you the gospel. The ministerial authority is one from the same HEAD and extending to all the parts of the ministerial work; and a person, whom you may warrantably receive as a minister of Christ in the exercise of any part of that authority, you may give public countenance to him in all the parts of it; and if you cannot receive him in the whole, you ought not to receive him in any part of the ministerial work.

6. It is a special means of fostering a spirit of division in the



church and widening the breaches already made in it. For, by giving countenance to a people who are in a state of continued opposition to the truth in those things upon which their existence as a separate society is founded, in attending upon ordinances as administered among them, you practically admit they are to be justified in continuing as they are. You encourage them in the opposition which they make to the truth. The practice naturally tends to bring men to make little account of divisions in the church, and to check a spirit of inquiry which would more likely be excited by members of every society keeping their own proper place. If Calvinists, for instance, who hold the doctrine of the free grace of God, reigning through righteousness in the salvation of the sinner, to be the only scriptural doctrine, frequent Arminian assemblies, where other doctrines are preached, these Arminians, by their presence, are reasonably made to believe that these Calvinists do not conclude the difference between Arminian and Calvinistic doctrines to be so great as they would declare them to be, or that they do not believe Arminian doctrines to be really so dangerous as they are held by them to be. And how much are such enemies to the truth emboldened by the countenance given to them by societies more scriptural in their creed? In like manner, though the degree of opposition, which is managed against the truth by a society, may be less, you encourage them in that opposition so far as it really exists by this practice.

7. It is in the teaching ordinance the difference between societies, who conclude that it is their duty to continue in a state of separation, usually subsists; and, if in the sacraments of baptism and the Lord's Supper, they cannot in conscience commune together, with equal reason ought they to refrain from communion in hearing the word. In that ordinance wherein they differ, if a separation is to be maintained, the separation ought particularly to be kept up. Because it is in hearing, the danger principally lies; and the testimony made against those from whom we differ, to be such as it ought to, must strike at the evil testified against in the way most competent to answer the end of that testimony. For example, when error in doctrine or in profession is the ground of a separation that exists between two bodies of professing Christians, the testimony the one lifts up against the other is best and most consistently supported by living up to Solomon's direction. "Cease my son to hear the instruction that causeth to err." As witness-bearing against the errors others maintain, requires that we come out from among them and be separate; so we are to be separate particularly in regard to hearing, in which

the danger of being led away by these errors mainly lies, and we, properly speaking, give most countenance unto them.\*

8. Another evil attending it, is the danger of the practice, as a usual step towards apostacy from a profession of religion, altogether. Final apostacy not unfrequently begins here. Persons becoming disaffected, through some means, with the society to which they belong, or from motives of curiosity, give way to this practice, and by degrees lose their former respect to the principles they have hitherto professed, until they renounce that profession they have made; and still using the same liberty after they have connected themselves with others, in the just judgment of God, are given up oftentimes to themselves, so much as that, in the end, they land among those who hold the most corrupted principles, and are the votaries of every delusion; or shake off all care about religion, if they do not become its open and avowed enemies. And notwithstanding it may not always lead to such consequences, it more or less is of hurtful tendency in the way of loosening your attachment to your own particular principles, or bringing you by degrees to make light of many truths and of a particularity in a profession of religion, causing you gradually to lose sight of the grounds upon which you make a distinct profession from others around you. "Error," says the Associate Reformed Synod of the west, in a warning emitted by them against Hopkinsonian and other errors, "error is congenial to the human heart; and it is much more likely that a promiscuous communion among all professing Christians will result in the deterioration of those denominations which are more pure, than in the approximation of the less pure to the standard of the former." The Synod speak mainly of communion in the sealing ordinances of the church. But it will equally apply in respect of communion in hearing of the word, and even more forcibly, because it is in this way they are most exposed to the danger of being led into error. The command to abstain from communion with those who corrupt in any degree the doctrine or worship of the church, is a command to abstain from a communion with them in hearing the instruction that causeth to err, and even in regard to communion in the sealing ordinances, the command is not specific, though

\* We cannot understand the reason of the great opposition which is made by some of the purer branches of the Reformation Church against mixed communion in the sacraments of baptism and the Lord's supper, while a free communion is allowed and practised in hearing the word; because, as respects these ordinances, there is little material difference among them as to the mode of dispensing them; whereas it is not so between those of these churches, who exist in a separate state, with regard to some doctrines taught among them, or things which are the grounds of their separation. And common sense, one would think, would teach that if it was a duty to keep up separate communion in any way, it ought to be in that ordinance wherein they differ.

that too under the command to separate from such must also be considered as prohibited.

9. Finally, it is unwarranted by scripture and contrary to the best Reformed Churches, and virtually condemned even by those churches who do not expressly prohibit the use of it. To shew that it is unwarranted by Scripture, we present to your consideration the following passages: Prov. xix. 27. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Matthew xxiv. 23. "Then if any man shall say unto you, lo here is Christ, or there, believe it not," &c. 2. Cor. vi. 17. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2. Thess. iii. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us;" and ver. 14. "If any man obey not our word, note that man and have no company with him, that he may be ashamed." 2. John x. 11. "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." Rom. xvi. 17. "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Heb. xiii. 9. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been exercised therein." Eph. iv. 11, 12, 13, 14, 15. "And he gave some Apostles, and some prophets, and some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love, may grow into him in all things who is the Head."

To show that it is contrary to the practice of the best Reformed Churches, we shall only produce as instances at present, the church of Scotland, in the periods of the first and second Reformation, with the different branches which have sprung from that church, as we ourselves have done; as it is concerning these we have the best opportunity for information in a case of this kind. By the General Assembly of the church of Scotland it was

prohibited, in several acts, in the time of John Knox. In that early period of the Reformation, it is true, there was not any need of extending the prohibition beyond the Popish Clergy, because there were none else at that time in that country from whom the church was in danger; nor for a long period after, until the hierarchy of the church of England was attempted to be forcibly introduced into it, and then we find many resolutions and acts passed by the more pure party in the church of Scotland against giving them countenance and promiscuous hearing in the way of attending the ministrations of the curates opposed by them in the pulpit and from the press. In Stewart's Collections of the particular acts of that church, we find an act of the Assembly of that church levelled against it, for the year 1641, which runs thus:

"The Assembly Aug. 4, doth charge all ministers and members of this Kirk to suppress all impiety and mocking of religious exercises, and that they eschew all meetings under the name and pretext of religious exercises, which are apt to breed error, scandal, schism, neglect of duties in particular callings and such other evils."

Now the meetings or assemblies, they are required to avoid, are all meetings or assemblies, public or private, where the danger referred to is probable; and such, one religious society is to another, as it exists in the judgment of that other, to support some error either in doctrine or worship or profession. As for instance, Episcopalians exist as a distinct body for the purpose of maintaining the Episcopalian form of church government, which is an error in regard to church government, in the opinion of the Presbyterian and Independent. The Presbyterians exist as a distinct body to maintain the Presbyterian form of it, and the Independents to maintain the independent form; so that they exist separately to maintain an error in regard to church government, in the judgment of each other, and in the judgment of the Episcopalian. And, in point of doctrine, some, as anti-pedobaptists, for maintaining that infant baptism is not agreeable to the revealed will of God. Some, as Socinians, to deny the eternal Sonship of Christ; as Arminians, to deny election, the perseverance of the saints, uphold the natural ability of man to do good, &c. Hopkinsians, to maintain their various doctrines; while others exist in a separate state, to give magistracy too great a power in the church and make religious qualifications essentially necessary, not only to the well-being, but to the being of magistracy; to defend the doctrine of common benefits as purchased by Christ or the reverse; or to maintain some false views of



church communion, or in support of a purer kind of it. So that they are all, on some one point, in the judgment of each other, those who give the instruction that causeth to err. It tends to breed schism also in the judgment of that other; for it is in that separate state, according to it, without a scriptural ground, and thereby chargeable with rending the church of Christ, as it concludes. And as to some societies, their very existence in their separate state is to breed neglect of duties in particular callings, &c. as they have their separate existence to oppose public religious covenanting, if not altogether as a duty, at least in the seasonableness of the duty, a lawful subjection to civil magistracy, witness-bearing for the truth, &c. So that this injunction of the Assembly must be construed into a prohibition of the practice of promiscuous or occasional hearing. Alexander Shields, Durham, of Glasgow, and some others, of this church, wrote at considerable length against the practice.

The Reformed Churches of Britain and America also testify against it. The act, declaration, and testimony of the Reformed Presbytery of Scotland states her principles on this subject, in these words: "The Presbytery testify against all ministerial or church communion with such who, though they may occupy the place of office-bearers in the Church of Christ, yet are destitute of those qualifications indispensably required by the church's Head; or enter not into the office by the door he has appointed in his word; own another head than Christ, or apostatize and fall away from the truth and cause of Christ formerly espoused and sworn to by them in a church capacity. Against all active owning and countenancing of such by attending upon any of their corrupt official ministrations, or receiving any ordinance from such to whom the Lord has denied his blessing." And that the Presbytery means all such as are in a state of separation from them, being so in the judgment of this church unwarrantably, is very evident from what she says in the connexion. The testimony of the Reformed Presbytery in the United States, in the historical part, speaks as follows, describing both the principles and practice of that church previous to its enactment: "They (the Presbytery) sincerely lament, that the principles of their testimony should prove so opposite to the practice of many churches, containing many of the saints of God; but they had no alternative; they must either act thus or renounce their faithfulness. They cheerfully appreciate the talents and piety of their acquaintances; and, as opportunity may offer, may commune with them as friends and as Christians; but they cannot extend to any one the right hand of fellowship in the visible

church upon any other principles than those contained in their declaration and testimony: nor can they consistently join either statedly or occasionally in the communion of any other church *by waiting upon its ministry, either in word or sacrament*, while opposed to those declared sentiments.”\* And describing the practice of the Covenanters, after the revolution, when they were destitute of a gospel ministry, Messrs. Linning, Boyd and Shields, having left them to go into the established church, they say: “As true to the principles of Presbyterian order, they would not call to the exercise of any part of the ministerial office any whom they could not invite to the whole of its duties. They would not call any one to preach the word to them whom they could not admit to dispense the sacraments. *Neither would they attend any where to the ministry of the word, except where they could conscientiously join in visible communion.*”† So that here we have the testimony of that portion of those belonging to this body, which is in this country in confirmation of what was the principles and practice of the body in general, from the beginning on this subject, at the same time they are declaring what had been, and what were to be their own principles and practice as a church bearing testimony for Christ.‡

Dr. Black, of Pittsburgh, one of the ministers of this church, has declared himself against the practice, in his Synod sermon, preached some years ago, upon the subject of church communion, at the meeting of the Synod in Pittsburgh; in which he expresses himself as follows: “The ministerial office is a unity and no reason can be given for dividing it. If those who bear this office cannot hold communion together in one part of it, they can-

\* Ref. Prin. Exhib. page 139.

† Ref. Prin. Exhib. page 97.

‡ Some of the ministers of this church now attempt to deny that occasional hearing was ever prohibited by that body or made censurable, and even recommend and practice it themselves. And when reminded of the language of their public standards, they have been known to plead that any thing said against the practice in these standards is not contained in their testimony, but only in the Historical View prefixed to their testimony. But, unless they mean to deny that the Historical View gives a true statement of the former principles of their church, and to maintain that a change has been passed upon them in respect to this subject, we do not see what can be gained by pleading that it is not contained in that part called the testimony; because the declaration of the Presbytery is, that these had all along been the principles of that body, and were their principles at the time the testimony was published; for they speak, particularly in the first extract, in the language of the present time when that Historical View and the testimony were framed. And as any impartial reader will see, the whole volume, including the Historical View and the Testimony, bears the title on the front *Reformation Principles Exhibited*—a proof that, whatever now is their principles concerning occasional hearing, it was then contrary to the professed principles of this church. But that this is not yet the mind of all of them, see *Evangelical Witness*, pages 499, 500, and 501, of Vol. 4; where we have given us in detail, an account of the practice of Covenanters before and after the Revolution Settlement, with approbation, particularly on the ground of their consistency on this point.

not consistently in another. Those who cannot subscribe the same terms of communion, cannot interchange in any part of their official or ministerial duty. The house of God is like its glorious owner, full of order and not of confusion." Again, "there are sometimes such corruptions so interwoven with the constitutions of churches, and so conspicuous in their daily administrations, that we are obliged, if we would be faithful, to lift up a testimony against them. But how contradictory must it be to join in the most intimate union and fellowship with those against whom we are holding up a testimony, because of their unfaithfulness! Where is our testimony in the moment of communion? Are we then ceasing to hear the instruction which causeth to err?" The concluding sentence shews what is that communion to which he refers, and that it cannot be understood as referring, with any propriety of language, to communion in the sacraments of baptism and the Lord's supper, but only to communion in hearing the word. Mr. Douglass, a member of this church in Glasgow, published a few years ago, strictures on occasional hearing, which underwent a second edition, and met with considerable applause by the Editor of the Christian Magazine, in a review of the work. But there is no room here for extracts.

The Associate Reformed Church, also, in an early period of her existence, we find publicly acknowledging it to be an evil in a public warning emitted by them, which they caused to be read from the congregation of Oxford, against two members of the Associate Presbytery, for their adhering to the principles they had hitherto professed, and refusing to join the aforesaid church in an opposition to these principles. In that warning they say: "They cannot but look upon the conduct of these brethren as schismatical and tending to sow discord and division among Christians: and, therefore, warn this congregation against countenancing their administrations, aye and until they return to their duty and due subjection to this Presbytery in the Lord." In so far as they considered these ministers as in a state of testifying against them without due cause, they acted consistently, and their conduct was in fact a practical admission of the impropriety of the practice and its inconsistency with all right witnessing for the truth. It shows that this church is in sentiment the same with other churches, though she does not testify against it generally.

The Presbyterian Church of the United States have not, as far as we have acquaintance with their proceedings, as a body, passed any acts expressly prohibitory of this practice. But from the lecture of Dr. Miller, Professor of Divinity in the Theological

Seminary of Princeton, under the direction of this church, to his students, on creeds and confessions, we shall give the following extract, which, as far as it goes, is as strong a proof of the inconsistency of the practice as we can produce from any author. "How can two walk together, unless they be agreed? Can a body of worshippers (continues he) composed of Calvinists, Arminians, Pelagians, Arians and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings and language appropriate to his denomination? This would be indeed to make the house of God a miserable Babel. What! can those who believe the Lord Jesus Christ to be God equal with the Father, and worship him accordingly, and those who consider all such worship as abominable idolatry; those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace through the redemption that is in Christ Jesus, and those who pronounce all such reliance fanatical, and man's own righteousness the sole ground of hope—can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite, with edification, in the same prayers, *listen from Sabbath to Sabbath to the same instruction*, and sit together in comfort at the same communion table? As well might Jews and Christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might talk about church fellowship; but that they should really enjoy that fellowship which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible; just as impossible as that righteousness should have fellowship with unrighteousness, or light hold communion with darkness, or Christ concord with Belial." It is true, that in Dr. Miller's Lecture on Creeds and Confessions referred to, the differences which prevent that communion seem to be confined to what many call the essential truths, &c. But a difference in what are called non-essentials (with what justice we shall not here stay to state) as really prevents communion of a right kind, as a difference in the essentials. For as the Associate Reformed Synod, in her warning aforesaid, speaks to very good purpose, in answer to those who would make the boundary of church communion a holding by the essentials; "Stop at fundamental errors, say some. It is indeed difficult to give a complete list of fundamental errors; but call in the aid of practical good sense, and you will be safe;" to which she answers, "Indeed! but has not every person



some idea of the case with which a little sophistry can lead good sense captive? How many grains of sand make a heap? Do three? You must say No. Do four? You must make the same answer. In this way the question may proceed, still adding a single grain till you come to a thousand, and then if you say these are a heap, you may be accused of having absurdly made a single grain constitute the difference between little and much, &c.

Dear brethren, engaged professionally together with us in maintaining the cause of the Secession which we believe to be the cause of God and truth, we ought to study consistency in our practice as church members, that we may recommend that cause in which we are engaged to the world. And but consider, that by giving way to the practice of promiscuous hearing, you are belying your profession by which you have declared that you are convinced it is your duty to come out from those who make a profession which is unscriptural; you give offence to the brethren, and you know what our Lord has said concerning such as make no conscience of guarding against this: You bid those, from whom you have considered it your duty to separate, God-speed, in the dissemination of those very principles which as Seceders you testify against them for maintaining; you encourage them in that very opposition they manage against you, as you are engaged in supporting a testimony for the Lord's truths, cause and interest, in the world: In a word, you are building up what by your withdrawing from them you are attempting to destroy.

For living agreeably to your professed principles you may be sneeringly reproached as bigots, persons of very narrow spirit, illiberal, &c. But in following Christ you must lay your account with reproach for his namesake. To flesh and blood it is very hard to hear how a conscientious regard to truth and duty is so often ridiculed and misrepresented by even many professors of religion in these times. But as our Lord himself had to complain that because the zeal of his Father's house had eaten him up, the reproaches of them that reproached him, fell upon him. You may not account it strange that you have to meet with a treatment in some respects similar: but ought rather to esteem it an honour that you have a fellowship with Christ in these reproaches, and by no means to be drawn aside from your steadfastness in order to avoid them: For if you will be considered as Christ's genuine disciples you must be ready to follow him through both good and bad report, and take up this as a part of the cross in the way of your public appearing for him. And if

you have your record on high as those who are the faithful in Christ Jesus, it is a matter of very inferior importance what opinions fellow men shall entertain concerning you. Paul's words to the Corinthians, respecting the unequal reception he met with from some of them, as an Apostle, may be a sufficient reply in the case of any such wrong judgment formed concerning your profession, your motives in that profession, or any thing connected with your religious and witnessing character. "But with me it is a very small thing that I should be judged of man's judgment—But he that judgeth me is the Lord."

Perhaps you may be ready to conclude that where the main doctrines of the gospel, you have ground to believe, are preached, there may be no impropriety in attending, but much probable advantage when you have not an opportunity in your own places of worship, and may be saying that it is where you have reason to believe these are preached, you would only desire to attend. But you ought to consider that the same reasons which required you to separate from those, among whom these doctrines are preached, as societies which you believed in some things deviating from a scriptural profession, ought to be reasons why you should stand firm in the station you have taken, and expect when Providence does not give you an opportunity of attending upon public ordinances dispensed in the way in which your consciences can approve of, you are in the due use of private means to look for his blessing, and not by an unwarrantable attendance where you cannot, with a good conscience, join all the parts of public church communion. For, to use the words of the Associate Synod of Scotland, "If we warrantably join (in this) at one time, why not always? Why continue in a separate society?" And, in manifold instances, it is difficult to know that the main doctrines of the gospel are preached generally, where perhaps you would expect to hear them. How often is something like the free grace of God in our salvation preached, when, notwithstanding, it is turned into a salvation by works; faith, repentance, &c. being made pre-requisites to our obtaining the divine favour; the appropriation of faith denied, and the sinner in some hidden manner allowed a partnership with Christ in the work of his salvation. While to go where you may expect to hear error about the smallest article of divine truth taught; error about the government of the church, or about the nature of Christian profession, and where you may expect to hear some truths trampled upon under the idea that they are non-essentials, and a particularity in Christian profession and witness bearing in general ridiculed, would show that you had too little respect for the hon-

our of divine truth. But we trust, brethren, that these considerations we have set before you will weigh with you so far as to bring you to lay this matter to heart, and to practice according to your profession of which you ought not to be ashamed. Brethren, the grace of our Lord Jesus Christ be with you. Amen.

### Select Religious Intelligence.

#### TESTIMONY OF THE UNITED ASSOCIATE SYNOD IN SCOTLAND.

*From the Edinburgh Weekly Chronicle of Sept. 19, 1827.*

“Wednesday, after reading the minutes of last Synod, respecting the use to be made of the Testimony, and the pledge given by the Synod to proceed with the revival of it on the Wednesday of the present Synod, it was moved that as a number of petitions and remonstrances had come up from Presbyteries, Sessions and Congregations, respecting the deed of last Synod, in which it was agreed, that the Testimony should not be made a term of communion, and complaining of such deed, the Synod before proceeding with the revival should consider these papers. It was contended that the Synod was bound to redeem its pledge, and proceed with the revision of the document, and take up the consideration of the papers afterwards; but, after much discussion, this was overruled, and the papers, to the number of eight, were read. No person contended that the Testimony should be a term of communion, but several felt aggrieved by the *explicit declaration*, that it should not be a term of communion. Several motions were made, but the one finally adopted is to the following effect: That, while the Synod retain the Confession of Faith and Catechism, as recognized in the basis of Union and the Summary of Principles, as their creed, or profession of faith, or terms of communion, and therefore do not elevate the Testimony to the place of authority which these standards occupy, they, having deliberately reviewed, adopt and sanction it as a defence and illustration of the principles and design of the Secession; and agree to insert in the fifth question of the Formula the following reference to it. “Do you approve of the principles and design of the Secession, for the more full illustration of which the testimony, as adopted by the United Associate Synod in 18—, has been emitted? And do you resolve, through grace, to prosecute the design of the Secession, and earnestly recommend it to the candid and diligent perusal of the church?” It was agreed to take up the revival of the Testimony the following day.”

As the Synod had not finished its session at the date of the paper from which the above extract is taken, we are not able to say whether the revival was completed, and the Testimony adopted or not. But since it is not, after all, to be a term of communion, this is a matter of little consequence. The above decision is, however, one of no small importance, as testing the state of matters in that body. And we are truly sorry to find that the predictions of some respecting this matter, have been accomplished. A Testimony, adherence to which is not required either of the ministers or people of the church, is in reality no testimony, and of course the United Church have no Testimony, farther than is contained in the Basis and Summary of Principles, against the numerous defections from Reformation principles, which so abundantly prevail. And this we cannot but consider as a most important defection from the attainments of that branch of the Secession with which we in the Associate Church were connected. The above extract appears, we think, to have internal evidence of being written by one *opposed* to making the testimony a term of communion, and, therefore, though it may not *mis-state* the facts, we are well assured it is calculated to make a *false impression*. It is stated above that “no person contended that the testimony should be made a

*term of communion,*" which would seem to intimate that there was no desire with any to have it so. This, we are able on good authority to state, is not the case. Nothing less than a desire to have it made a term of communion was expressed by the complaints against the former deed of Synod, declaring that it should not be so; and the view entertained of the matter was, that an unqualified reversal of that deed would, though indirectly, be equivalent to an act making it a term of communion, which they had no hope of obtaining in a direct manner. In this, however, they have been unsuccessful. The above resolution, though containing a great many soft words which mean nothing at all, yet expressly bears that they "*do not elevate the Testimony to the authority of their terms of communion.*"

#### MISSION TO MISSOURI.

We have received a letter from the Rev. James P. Millar, who, together with the Rev. John Walker, was appointed by the Associate Synod at their last meeting on a missionary tour of three months in the states of Indiana, Illinois and Missouri. Having no authority to publish this letter, and as it announces an intention to furnish some account of their success for our pages, we merely state that the missionaries were much gratified with the kind reception which they met with through the whole course of their mission. The situation of the people, destitute of a pure dispensation of the gospel in these regions is truly distressing. Very earnest desires for preaching were expressed, and the people are willing and anxious to make every exertion in their power to obtain it. Several congregations were organized, and several stations, where preaching is desired, have been ascertained. In their progress upwards of \$100 were obtained for the missionary fund, and \$250 subscribed for next year. Three or four missionaries could there find constant employment, and if that number could be sent and kept for one year, in all human probability that number could be permanently settled within that time. Surely then this must be a field worthy of notice, and we hope that a proper knowledge of its nature and extent only is necessary to induce our congregations cheerfully to furnish the means of cultivating it. We certainly know of nothing to which congregations can contribute a little of that which the Lord has lent them with more prospect of advantage than to a missionary fund, to be laid out in sending the word of eternal life to our sons and daughters and brethren who inhabit the new settlements of our country, and who without this, are a prey to every seducer; and if not without God, and without hope in the world, yet are in a great measure without the blessings and consolations of a preached gospel. We earnestly commend the condition of such to the sympathy, the prayers, and the active charity of our churches, in the confident expectation that they will not exemplify the character of those who say, "Be ye warmed, be ye clothed, yet give not the things that are needful."

#### SURVEY OF AMERICAN MISSIONS.

The missions under the direction of the American Board of Missions, are in India, Western Asia, the Sandwich Islands, and the Indians in North America.

*India.*—These are in Bombay, the third of the British Presidencies in India; and in Ceylon, a large island opposite the Coromandel coast. Population of the island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 300 miles; breadth 200; population 1,500,000; the missions of the board in Jaffna district, on the north of the island; the Tamul language spoken. The mission in Bombay commenced in 1813; that in Ceylon in 1816.

*Bombay.*—Rev. Allen Graves, *Missionary*; Mrs. Graves; James Garrett, *Printer*, Mrs. Garrett.

Mrs. Nichols has removed to Ceylon, as the wife of Mr. Knight, church missionary at Nelsore, and Mrs. Frost, also, as the wife of Mr. Woodward,



American missionary in Jaffna. Rev. Cyrus Stone and Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at Boston, in the *Emerald*, June 5th, and have probably arrived at Bombay.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months, 10 schools of this kind were established, containing 204 girls. About \$1,500 were contributed in 1824, by English residents in Bombay, for the promoting of native free schools. In 1825, the natives of Bombay and its vicinity, formed an association in direct aid, as it would seem, of the free schools of the American mission, and raised \$100: about \$130 were received from other sources. When the schools for native females were commenced, a collection of more than \$300 was made for their support.

The publications of the mission for its own use, in *Mahratta*, between Jan 1st. 1825, and Dec. 31st, 1826, were twelve, being parts of the Bible, or Tracts, and the number of copies was 60,350.

In *Mahratta*, for the Society for Promoting Christian Knowledge, eight thousand copies of parts of the Bible were also printed.

A number of pamphlets, and of books of various sizes, were also printed, in English, for the use of the mission, and for others. About half of the copies of *Mahratta* books, printed for the mission, had been distributed, at the commencement of the last year. Vast numbers of the natives were disposed to receive books of a religious character.

*Ceylon*.—Stations at Tillipally, Batticotta, Oodoooville, Panditeripo, and Manepy.

The boarding school for girls is at Manepy. There are 28 girls in the school, divided into four classes. No report was received during the last year, of the number of scholars in the Free Schools. It was stated in the last survey, at 2,414 boys, and 255 girls, taught in 59 schools, by 68 school-masters. The number of scholars in the boarding schools was estimated at about 200. The mission is now in possession of a printing press.

#### WESTERN ASIA.

Stations at *Beyroot*, in Syria—at *Smyrna*, in Asia Minor—and on the island of *Malta*. The last, for prudential reasons, has been made the seat of operations for the printing establishment, which is designed principally to act upon the countries in Western Asia. The first missionaries embarked at Boston, in the autumn of 1819.

*Beyroot*.—On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced in 1823.

Rev. Wm. Goodell, *Missionary*; Mrs. Goodell, Rev. Issac Bird, *Missionary*, Mrs. Bird.

Messrs. Goodell and Bird mention ten persons who have given hopeful evidence of piety in consequence of the instructions of themselves and their brethren, viz. four of the Armenian church, two of the Maronite Roman Catholic church, two of the Greek Catholic church, and two of the Latin church. The names of the Armenians are, Dionysius Carabet, an archbishop, Gregory Wortabet, a priest, Maria, the wife of Dionysius, and Jacob, a young man, who died in the autumn of 1826. The Maronites are Asaad Shidiak and Phares Shidiak; and the Greek Catholics are, Susannah, the wife of Gregory Wortabet, and Yooseph Leflufy, brother of Susannah. The others are European ladies. There have been previously published in the *Missionary Herald*, &c. very interesting accounts of some of these persons. Several others have been mentioned, as being in a state of mind more or less promising, viz. Jacob Aga, a bishop of the Armenian church, Galeb Shidiak, brother of Asaad and Phares, Mrad, their uncle, Naami Latoof, a young shekh of Tripoli, and Peter Te-en, a promising young man, all of the Maronite church; Asaad Jacob, (of whom accounts have been received somewhat more favorable, than those before published.) Tannoos, an active school-master, Ferj Allah, a promising young man, and Michael, his cousin, of the Greek church. The excitement on the subject of religion in Beyroot and its vicinity, has, for many months, been great. More than 100 copies of the sa-

ered books were distributed gratuitously in the year previous to July, 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Translations have been made in Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 500 children (of whom 80 were girls) was secured to the schools during the first half of 1826. In subsequent months, the number was considerably diminished by persecution. On his way to this country, Mr. King spent some time at Smyrna, visited Constantinople, Algiers, Minorica, Spain, France and England. He arrived at New-York, in September last.

*Smyrna.*—Rev. Elnathan Gridley, and Rev. Joseph Brewer, *Missionaries.*

Mr. Gridley bestows special attention on the Greeks. Mr. Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labors to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

*Malta.*—Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*, Homan Hallock, *Printer.*

Mr. Smith went to Egypt about a year ago, with a view to the acquisition of the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press. Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend. Mrs. Temple died on the 15th of January of last year. Since her death Mr. Temple has been bereaved also, of two of his children. No particular account of the operations of the press at Malta for some time past, has been received. Previous to 1826, there had been printed about 2,000,000 of pages in modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

A considerable difficulty is experienced in presenting religious tracts to those who need them, and would most probably be benefitted by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been, for some time, accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

Messrs. Gridley and Brewer have found a great demand for religious works in Asia Minor.—*Missionary Herald.*

[To be concluded.]

#### CHURCHES IN NEW-ENGLAND.

By a table published in the 2d number of the Quarterly Journal of Education, it appears that there are in the five New-England States, 1684 congregations, of which 862 are Congregational, 605 Baptist, 167 Methodist, 72 Episcopal, 15 Presbyterian, 85 Freewill Baptist, 24 Universalist, 6 Chrystian.

#### Ecclesiastical Chronicle.

*Presbytery of Cambridge.*—The Associate Presbytery of Cambridge met at Cambridge on Wednesday 6th instant. A unanimous call for the Rev. Thomas Beveridge from the Associate Congregation of Argyle was sustained and ordered to be transmitted to the Presbytery of Philadelphia to be presented. A moderation was granted to the congregation of Putnam. A petition from a number of individuals in Johnstown to be organized into a congregation, under the care of Presbytery, was granted. Mr. William Pringle, a preacher from the United Associate Synod of Scotland, was received, upon expressing his approbation of the principles of the Associate Church in this country.

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#### NOTICE TO PATRONS.

WE are gratified in being enabled to announce to our readers, that through the exertions of several of our friends, and the deep interest manifested by the members of the Associate Church generally, for its continuance, we have determined, relying on the blessing of God upon our humble efforts, to go on with the Fifth Volume of THE RELIGIOUS MONITOR. We hope, therefore, that those who have received the work, and have not as yet paid for it, will be punctual in transmitting the amount of their dues to Philadelphia at the meeting of the Synod in May next, where will be a person authorized to receive it, and give receipts. *It would be esteemed a favour to receive remittances at the present time: money may be forwarded by mail, at our risk, and where more than \$5 is enclosed, at our expense.* Though there has been generally a commendable punctuality in forwarding payment for the Monitor, yet there are some, who are still in arrear for the 2d and 3d vol's. If such arrearages are not paid on or before the commencement of the 5th volume, we shall be under the necessity of discontinuing to send the work to those individuals thus in arrear.

The Monitor is now placed on a foundation, that a little exertion of our friends to extend its circulation, and a liberal contribution of original matter for our pages, is all that is requisite to secure its permanency, and the accomplishment of the objects originally contemplated by its publication.

We beg leave to renew a suggestion formerly made, viz:—"Were each of our present subscribers to procure for us another in the circle of his acquaintances, our list might thus be readily doubled, and nearly two-thirds of the whole proceeds of such addition would fall into the public funds." Perhaps there never was a time since the establishment of the Associate Church in the United States, that she was more imperiously called upon, in the midst of wide spread defection, to awake from lethargy and display the glory of her Redeemer, than the present; and perhaps there never was a time when her members evinced greater concern for her purity; or when she received greater indications of the Divine blessing upon the word and ordinances of God in the midst of her.

That the great Head of the Church has been pleased, in several instances, to bless this work as an instrument for good, we have the most unequivocal testimonials. In some cases, it has strengthened the hands of weak congregations; in others, confirmed the wavering; and in others, awakened a spirit of enquiry into the distinguishing principles and practices of the Associate Church.

☞ We were not aware till very lately, that it was considered important what time in the month the Monitor appeared; consequently, it has been issued at any time most convenient within the month; but as this plan does not give entire satisfaction, we shall as soon as possible hereafter publish it on or before the 10th of each month.